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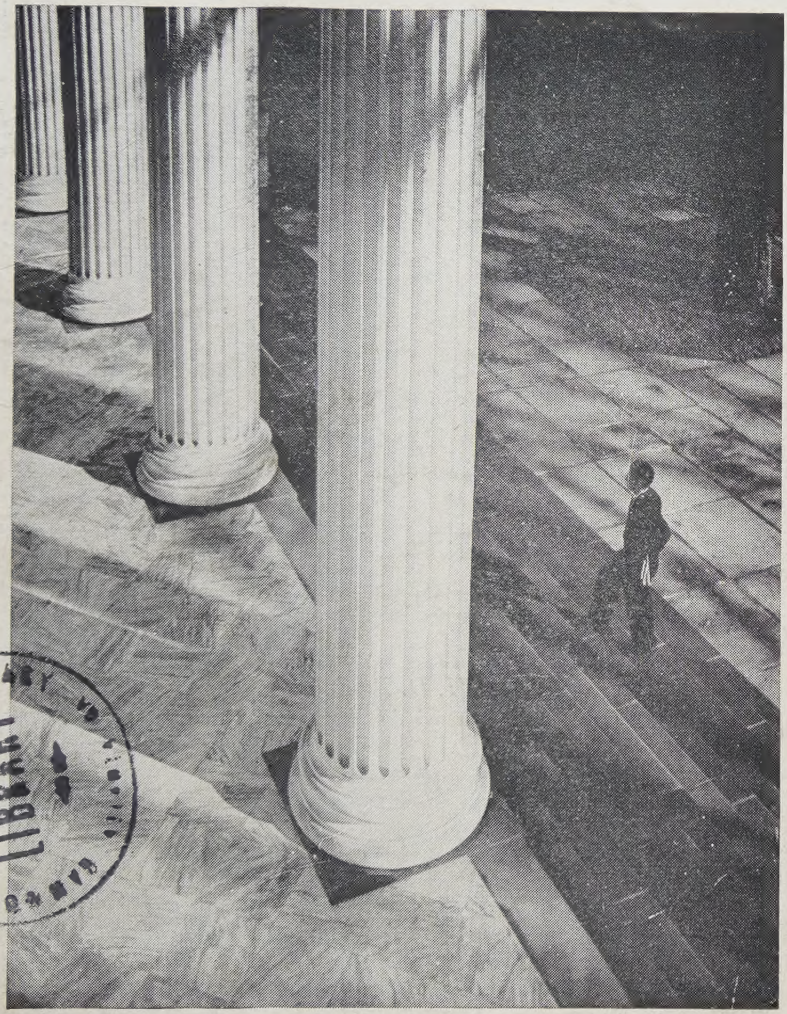
Graduate School of Theology

# CHRISTIAN EDUCATION MAGAZINE



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**Theological Schools Number**

*September-October, 1943*

3315

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INTRODUCING OUR NEW COLLEGE PRESIDENTS

SPECIAL DEPARTMENTS


## *In the Next Number*

CHRISTIAN EDUCATION MAGAZINE for November-December, 1943, will be a combined Methodist Student Movement and Student Recognition Day number. It will carry program and guidance materials for the observance of Student Recognition Day in local churches on the evening of Sunday, December 26. Included also in its content will be articles on the student religious program sponsored by the Methodist Student Movement Department and reports from student religious centers.

# CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

PUBLISHED BI-MONTHLY BY THE DIVISION OF EDUCATIONAL INSTITUTIONS
THE BOARD OF EDUCATION OF THE METHODIST CHURCH
810 BROADWAY, NASHVILLE 2, TENNESSEE

Harry Wright McPherson, Executive Secretary

Entered as second-class matter at the post-office at Nashville, Tennessee, under act of August 24, 1912

Volume XXXIII SEPTEMBER-OCTOBER, 1943 Number 5


## Toward a New World Order

It was the church in the Middle Ages that kept alight the torch of learning and kept aglow the embers of Christianity while the world was in a moral and intellectual black-out. And it is to the church that men must look today as powerful forces are at work all across the world seeking to snuff out our religious and cultural heritage so dearly bought and so slowly acquired through the centuries that are gone.

The church alone expounds the principles upon which a lasting solution to current world ills can be projected. Hers is the captain's obligation to save civilization, or to go down with it. Our own church does well, therefore, to crusade for a new world order.

A purposeful application of the church's influence to international problems is long overdue. The church, however, like other organizations speaks through its leaders and if the voice of the church is to be heard above the din and confusion of today and tomorrow its leadership must possess unusual wisdom, genuine inspiration and rare personal force.

All this is by way of saying that the needs of the immediate future will demand a better trained ministry than has been required in any previous day. In the years just ahead every minister, without exception, should be a college graduate. He should hold a Bachelor of Arts degree from an accredited institution, preferably one of his own denomination. Because of breadth of knowledge needed by a minister his undergraduate major should be in some such field as sociology, government, history, English, economics, literature, a foreign language, or one of the sciences.

Beyond his college course he should be thoroughly trained professionally. Even the pastor of the smallest charge should be a seminary graduate and preferably the graduate of a seminary of his own denomination.

There are those who feel that extensive training unfits ministers for service in smaller charges. In reality the records show that thoroughly trained young men when assigned to broken-down churches restore those churches to new life. They revolutionize and marvelously strengthen the church and its work in their communities. As true followers of John Wesley they show themselves able "to walk with kings" in the realm of learning and still not "lose the common touch" in the duties and associations of every day.

The extent to which the church becomes and continues to be a force in the building of a new world order depends in no small degree upon the adequacy of training possessed by its ministers, those who serve our larger churches and also those who stand before our smallest congregations, since in large measure the pattern of world and community affairs is one.

B. M. M.

# The Making of Ministers

BISHOP EDWIN HOLT HUGHES

Inasmuch as God gives us all qualities that are individualistic and so passes us through some experiences that are strictly our own, there are always very personal elements in our relations to the ministry. Yet there is also a large field of common experience which may read as if it were autobiography and may still be a composite statement of the life that develops preachers of the Gospel. While my own career from birth to the present has been definitely within ministerial lines, I shall in the following paragraphs seek to avoid the merely personal and to record the stages of the average road that leads to the pastoral dedication.

I

One of the schools that prepares ministers is the home. Usually in the making of a priestly Samuel there is a Hannah; Elkanah being often a modest partner. Certainly Methodism knows this fact. In the gentle background of our life Susannah Wesley stands, with Samuel a secondary and yet real influence. In my own knowledge of actual ministerial candidates for over fifty years I have known of but five young ministers who came out of an indifferent or hostile domestic background. Religion must evidently be a big factor in the family if the sons are to feel that the Christian faith is to be the total specialty of life. It is finely natural that of the sixty-two bishops listed in the 1940 *Discipline* twenty-one, or slightly more than thirty-three per cent, were born and reared in Methodist parsonages. A decay of family religion is sure to precede a ministerial shortage.

II

The local church is the next school. Often the pastor is the principal teacher. Bishops soon discover that in their conferences are certain preachers who are ministerial recruiters. When these aged servants retire they always see in the ranks men whom they enlisted. Often this effect is not so much the result of a definite program as it is the influence of an attitude. These preachers put a halo around their work. They come from their mountains of vision with shining faces of which they "wist not." The ministers whose churches wholly fail to provide for any ministerial succession could well put some questions to themselves. If we make local societies that lack the persuasive glow and programs too puny to lead strong young men to think them worth while for lifelong consecration, we need self-analysis.

When Paul secures no "Timothies," as sons in the Gospel, he may well feel that he should march again to Straight Street, Damascus.

III

The undergraduate college comes next in the line. Harvard and Yale had not only ministerial beginnings but ministerial purposes. The Christian colleges should not lose that aim. I do not enter fully into the argument as to the relative merits of the preacher or the lay president. But I do affirm that figures would show that when a man like the late Charles Henry Payne heads a university and is himself a wonderful preacher the theological schools increased their later rolls. Years ago a college was sending three students on to the seminaries; four years later, under an earnest and attractive president, it had eighteen graduates in the several seminaries. The professors had their important role, as well. Sabbath-breaking and church-neglecting teachers may know their specialties, but they are not Elijahs with ascending chariots or down-falling mantles for Neophytes. The argument for a vigorous religious life in our colleges comes to a high point when we consider the future leadership of the church.

IV

I, myself, tremble when I try to think of my own ministerial life without the theological seminary years. Occasionally the conferences that go beyond the disciplinary requirements and demand graduation from a theological school may lose a hopeful candidate; but the gain for the long run is a sure compensation. It would seem strange to say that the other professions, medicine, law, teaching, engineering, should require their special training, but that the ministry is so divine as to be able to dispense with the human backgrounds. A study from another angle of the list of bishops in the 1940 *Discipline* will show indubitably what a colossal factor our schools of theology have been in the making of ministerial leadership. The wider study of our college presidents will only confirm this lesson. Who can estimate the part that men like Henry A. Buttz, Charles J. Little, Dean W. F. Tillett, C. E. Forlines, William Fairfield Warren, have had in the producing of an effective ministry? We may, perhaps, with minor justice, criticize our theological seminaries, yet when their products pass in review before us, the proof of efficiency becomes overwhelming. More and more the church is convinced that a call to the ministry involves a call to prepare for the ministry. The plea for the short cut into the greatest profession is less convincing year by year. The Old Testament conscience that led to the founding of the School of the Prophets grows more acute and insistent.

V

There is assuredly an inner school that has its place. The teacher there besets us in the past and present and lays his hand upon us for the future. Among my own most definite religious experiences was the "call to preach." But I have not been able to sympathize with the over-statement that "no man should preach unless he cannot help doing so." Indeed. When did God demand the free agency of man to accept the call to salvation and then rescind it in the call to the ministry? Are we to be partial and fragmentary Arminians? Do we have a compelling God who forces men into the pulpit? No man should

enter the ministry unless he has an immense conviction. But a conviction is not a compulsion. The Damascus Road may give a vigorous experience, but it never prohibits Paul from saying "What wilt thou have me to do"?

I plead for an inexpressible consecration. I have small faith in the character or the wisdom of the men who early place their Elijah's mantle in the closet, or turn it over to the destroying moths. Bishop McDowell used to say that all superficial motives in the ministry soon become weary. Smartness, ambition, prominence, money, all are long-run failures. Love that is utterly consecrated alone abides. Even from the standpoint of joy the lack of dedication is the nonproducer. Call the roll of your unhappy, peevish, grumbling preachers, and you will see that they are not men of full consecration. The yoke is only "half on," and so they are galled and tormented.

This inner school of the soul has long semesters and courses. Its terms are lifelong. Gratefully allowing for what the divine grace does for the preacher, we must still recognize that only volition can accept that grace. The minister is largely his own overseer. No time-clock checks his coming and going. His superintendent is not near at hand; his bishop is a distant person geographically. Only a working conscience can make and keep a working minister. The extempore conviction produces the extempore preacher.

What I have written herein is based on the supposition that the preacher meets those conditions of heart, mind, fruits, and preparations required by our church laws. We presume, also, that the man who claims to be a proclaimer of redemption has a personal Redeemer. Our religion, without such a Redeemer, is doomed to weakness and defeat. The men in our pulpits who are now endeavoring to save the world by vague and abstract ethics are already paralyzed. We must not fail to preach the one and only Name.

All this means that we should constantly return to our personal altar as well as to the church altar. Longfellow, somewhere in the "Golden Legend," tells poetically of the prayer of a Christian priest who has just been in the confessional hearing the stories of his people's sins. On his way back to his lonely home he offers this petition:

"O blessed Lord, how much I need
Thy light to guide me on my way!
So many hands that, without heed,
Still touch thy wounds and make them bleed!
So many feet that, day by day,
Still wander from thy fold astray!
Unless thou fill me with thy light,
I cannot guide thy flock aright!
Nor, without thy support, can bear
The burden of so great a care,
But am myself a castaway!

If St. Paul, the greatest human person in our profession, had fears that he himself, "after having preachered to others, should become a castaway," how much do we all need the quick and constant response to that divine grace and power that alone can fashion us into good ministers of Jesus Christ.

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The Nation that neglects its culture even in the days of martial endeavor forfeits one of the most vital attributes of democratic living. Such forfeiture is one of the first overtures to totalitarianism.

By Doctor Claude M. Almand, Peabody College, in *Publicity Problems*, May, 1943.

# Selective Recruiting

HORACE G. SMITH *

There are those who do not believe in any form of recruiting for the ministry This feeling was voiced a generation ago by a pioneer preacher whose son was leaving the pastorate to become a college president. The son justified the change by saying that in his new position he would be able to turn many fine young men into the ministry. The father's reply was, "Son, you better leave that matter in God's hands." Not many have thought the question through carefully enough to make that statement, but their attitude of "hands off" has the same result.

We might note in beginning that a certain kind of recruiting goes on quite unconsciously, if not automatically. A great fraternal order does not solicit membership, but it is quite apparent that most candidates find the currents of influence running in that direction. Every time the ministry or the church is dignified in a boy's home, something is done that may turn his face toward that task. Conversely every time the ministry or the church is belittled in the eyes of a boy wondering what he will do in life—something happens which sends him away from the profession. College teachers as well as family pastors often become without knowing it recruiting agents for the ministry. In a sense they cannot escape this responsibility. It is inherent in their task. Official board members, in fact all members who really work in the church, are turning the minds of boys toward or away from the ministry by the way they treat the minister of the church.

There should be selective recruiting, because the church must have more *good* ministers. It would seem that in The Methodist Church even with its thousands of pulpits there will be men of a kind to fill them. This condition does not prevail now, due to the war situation. It has been true in the past, and probably will be again. On every hand, however, the call comes for men who can meet more effectively the demands of the modern ministry. Superintendents, bishops and church committees are constantly on the search for *such men.* This situation holds true for the rural church as well as for the city. Somehow, the church must find the men with an aptitude for the ministry—the kind of men who will develop under proper training, and continue to grow through continued study and experience.

The best men are needed in the ministry for the sake of those outside the church. The minister is

* President, Garrett Biblical Institute, Evanston, Illinois.

not entirely to blame, because so many are not a part of the Christian fellowship. Often others are entirely to blame. Sometimes one cannot escape the feeling, however, that the failure is his, and that a stronger man might change the situation. Some of those outside Church are often assumed to be members: they are so near, and yet so far. Then there are the others still farther from the center. These too might be reached—if selective recruiting had brought into our ranks more of the men who could serve in deed as well as in word "in the effective relation."

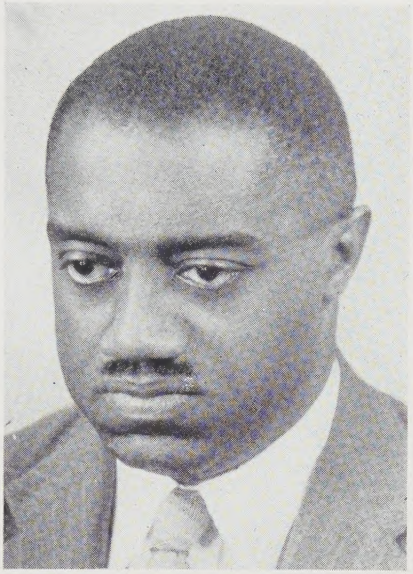
Selective recruiting is needed for the sake of the man as well as for the Church. There are few situations in all the world more pathetic than when a good man—utterly unfitted for the ministry—finds his way into its ranks. Anyone fairly familiar with the membership of an annual conference can cite examples of what I have in mind. Such cases are painful to superintendents and bishops—distressing to congregations, heartbreaking to the minister's family and soul-crushiing to the man himself. Had he been turned aside somewhere along the line, it would have been a blessing to him and to the Church.

The positive side of selective recruiting appears in the effort to find more of the very good and even of the best men for our ministry. Often such men fail to enter the ministry because no one has challenged them by setting forth its opportunities, or because they have feared that they lacked the necessary qualification. Here it needs to be said that usually promising young men are solicited for some profession, or persuaded to undertake this or that occupation, by someone who is an unofficial promoter. In recent years the number of ways in which a man can render unselfish service has greatly increased. In an older day a young man with certain ideals of service made his final decision as a choice between teaching and preaching. Now there are many other openings as well as teaching which are sometimes represented as offering as good an opportunity for service as the ministry.

Here then is a task in which all who "love the church" should be concerned. Bishops and other leaders must give particular attention in order that the responsibility may be met. No thoughtful member of the church can entirely evade his obligation in the matter. In one way or another we are all recruiting for or against the ministry. In fact we all cherish the hope that the very best men will go into the ministry and that means Selective Recruiting.

Just now the whole question of recruiting for the ministry has special significance. The Selective Service System calls upon men to register at the age of eighteen. If a youth has made the decision to enter the ministry by that time and many men in the past have done so before reaching that age—he may enter college and continue his training for the ministry. Permission to do so is authorized by the Selective Service System. That permission is in itself a recognition of the service to be rendered by a leader in spiritual things either as a minister or as a chaplain. If a young man has not decided to enter the ministry before he becomes eighteen, then in most cases he will enter the army or the navy, and the responsibility for recruiting falls into the hands of the chaplain and such others as may continue their contacts with him throughout the duration.

# Thorough Training, a Ministerial Must



J. W. Nicholson *

It appears that the spirit which motivates a man's sincerest beliefs also governs his complex relations with himself and his environment. Beliefs dominated by the God of love, as revealed by Jesus, will, just as surely control behavior. The godlike spirit is the one most likely to help a man survive, to give him abundant satisfactions and to offer him creative tensions. The Christian minister's responsibility is to influence these beliefs by guiding men to devote themselves entirely to the living spirit of God in their personal and community experiences. How can the minister know God and men well enough to bring this abundant perspective to men? Radical and over-simplified answers separate "mind" from "heart." The first says it is intellect only. The second, verbal inspiration, was demonstrated when a certain minister was asked about his training. He replied sonorously: "When God calls a man to preach he don't need no education." Some non-schoolmen are doing effective work in churches, but school training, experience, and the enthusiasm for the work born of intelligently understanding God and men are all necessary.

## Ministry to Persons

Bringing people, infused with secular ideas of living, to a sense of their personal worth with God is a complex activity. People need help in comprehending all of the subtle influences determining their behavior. The pastor-counsellor may not resort to secular opinion; or impose his personal will. With a deep sense of empathetic love, while not transferring the burden to himself, the minister must help persons rehabilitate themselves. Vital personal problems, aggravated by hatred or other motivations, are often baffling. How, for example, is a distraught mother of an illegitimate child to whom every difficulty is a part of a pattern of punishment for her mistake to be helped? Or, what hope is to be offered to a man who refuses church membership because he feels himself unworthy and the church itself corrupt? The alert minister will also be sensitive to mental diseases and problems which he has neither time nor ability to treat. He will refer such persons to social agencies and specialists. Christian therapy, revealing the healing power of God's spirit to men, requires training.

* Professor of Preaching and Church Administration, Gammon Theological Seminary, Atlanta, Georgia.

## The Church

The church, which is made up of people, is often mistaken for the church building, "a place to worship God." Churches and ministers seeking survival, unless guarded by a well-defined purpose, are plagued by irrelevant fads and expediency. Descriptively, the purpose of the Christian church may be to help people like you and me, living in a world like this, to find God; and to live daily in the spirit of God. Each local community will require a special interpretation of this general purpose. Christian purpose is the heart of the church and organization is its body form.

The minister, as church executive, so directs personnel and manages time, equipment and materials that we, the church, may have the best opportunity for Christian nurture and growth. To do this properly the minister will need the help of laymen trained to perform with Christian effectiveness many organizational functions involving program, group work, records, finance, implementing church and civil law and bridging the intellectual gap between denominational and local church viewpoints. Church auxiliaries offering experience in group activity may do much to create spiritually stable family and community life, and to encourage people to understand humanity in other communities.

A comparison of the well-organized urban church and other public institutions, say the public school, in available time, adequate equipment and preparation of personnel reveals a heavy handicap to the church. The handicap is heavier for circuit churches with non-resident ministers.

Thorough training for the minister becomes a vivid need.

## Christian Worship and Preaching

When a man perceives the presence of God in experience he devotes all that he is in praise of, and in efforts to be like God. The creative power of praise and adoration should not be overlooked. A perception of God is continuously refreshed and nurtured by participation in worship through the drama and symbols of sacrifice, sacrament and ritual. The minister knowing his people and their needs deliberately selects and prepares, as life related aids to worship, the music, scriptures, prayers and sermons which will best minister to them.

With many ministers the preparation of a single sermon may cover weeks or months. Time is needed to develop practical Christian illustrations and the contagious enthusiasm born of intelligently seeing the truth which makes a sermon persuasive. There is also the opportunity to give adequate Christian interpretation to secular affairs. He knows that attendance and popularity are improper measures of the effectiveness of preaching. How can a preacher understand and interpret our daily experiences in the light of the spirit of God and persuade us with love to live each day in Christian reverence? He must know God and us.

The impact of our culture upon the church and its ministry seems to suggest that above all else the Christian church should intensify its program of worship; expand its educational program to remove religious illiteracy; and emphasize its ministry of Christian therapy to human problems. Such activities will necessitate the full use of every training opportunity available to the minister.

# Public Relations Program Continues

Miss Ruth L. Beyer

The joint program of Public Relations for Methodist educational institutions is entering its second year of operation with well defined objectives and embodying certain improvements which have resulted from the experiences of the first year.

At a meeting of the Directing Committee held in Chicago in mid-July Doctor Arlo A. Brown, president of Drew University, was re-elected Chairman of the Committee. Modifying its plans of last year the Joint Directing Committee instead of using the services of a commercial public relations agency voted to channel its whole effort through the Public Relations Department of the Division of Educational Institutions in the Board of Education. To make this possible the Committee has employed Miss Ruth L. Beyer and has arranged for her to serve in the Board's Public Relations Office in Nashville where she will have special responsibilities relating to the joint public relations program.

Miss Beyer, who comes from the directorship of the Wesley Foundation at the University of Arkansas, has an excellent background of training and experience. She holds the B.A., M.A. and Ph.D. degrees from the University of Wisconsin and has taught in North Texas State Teachers College and in Baldwin-Wallace College, Berea, Ohio. In the latter institution she was for some years Dean of Women. Miss Beyer is also experienced in educational publicity. She began her duties with the Joint Committee on September 1.

Creation of a Consulting Committee authorized to meet quarterly and to lay plans and give general direction to the public relations program constitutes another forward step. The members of this Committee, which is made up of three college presidents and two college public relations officials, are as follows: President James L. Robb, Tennessee Wesleyan College; President Hugh C. Stuntz, Scarritt College; President Hubert T. Quillian, LaGrange College; Robert Elder, DePauw University; Paul Faris, Hendrix College. Doctor Robb, who is Chairman of the Consulting Committee, is also Vice-Chairman of the larger Committee.

Included among the objectives adopted by the Directing Committee for attainment during the next twelve months are the following:

1. Improvement in the finances of Methodist institutions, including improvement in institutional financial policy and continuation and extension of the observance of Methodist College Day.
2. The development of a broad program of co-operation among the institutions themselves and of co-operation with conference boards of education, executive secretaries, and other educational agencies and leaders.
3. Providing assistance to institutions in student promotion.
4. Assisting on request in planning, projecting, or improving public relations programs of individual institutions.
5. Magnifying the importance of liberal arts.

(*Continued on page 31*)

# Methodism Takes Pride in Her Schools of Theology

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## A Century of Service (1839-1943) Boston University School of Theology, Boston, Mass.

Accent on personality has been the cardinal principle of philosophy, theology, ethics, and administration at Boston University School of Theology from the dawn of Personalism at the turn of the century to the twilight of a global war, in which more than a hundred and fifty of its graduates are serving as army or navy chaplains.

Nor has the home front been neglected while these sky-pilots were striving sacrificially to make the world safe for democracy and saved by Christianity. Time and retirement regulations have necessitated faculty replacements but these have been made always with strict regard for personality.

It is this tradition—regard for personality—and these standards for its administrative and teaching staff, which have attracted to Boston University School of Theology, for more than a hundred years, students of similar promise and achievement, so that it now numbers among its alumni: 4,251 pastors; 329 missionaries; 26 bishops; 127 college presidents; 325 college professors; 35 religious journalists; and approximately 160 army and navy chaplains. It considers this a reasonable achievement for its first century of service in training men and women, especially Methodist men and women, for the Christian ministry. EARL B. MARLOTT, *Dean.*

ENTRANCE TO ROBINSON CHAPEL
BOSTON UNIVERSITY SCHOOL OF THEOLOGY

## Candler School of Theology Emory University Atlanta, Ga.

The Candler School of Theology, one of the seven divisions of Emory University, is situated just outside the city limits of Atlanta, Georgia. The many Methodist churches of the Atlanta area furnish excellent field work opportunities for Candler students.

The primary purpose of the Candler School of Theology is to educate men for the work of the

CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY

Christian ministry. Its curriculum, however, provides training for all types of Christian service. Much clinical theological training is offered to its students. In addition to the Bachelor of Divinity degree, Emory University also offers the Master of Arts degree in Religion and in Religious Education. The latter course is designed especially for directors of religious education, assistants to pastors, directors of Wesley Foundations, and conference specialists in religious education.

The School of Theology building shown on the preceding page houses, in addition to administrative offices, its chapel, classrooms, and library; a special library, the Wesleyana Collection, which is now unsurpassed in America and second only to the combined collections of the Methodist Publishing House and the City Road Chapel in London.

Also housed in this building is the University Museum, with many historical items of significance, a co-operative bookstore, and the Religious Film Co-operative, the first co-operative distributors of religious films in the United States.

Emory School of Theology is on the accredited list of the American Association of Theological Schools. Among its alumni are to be found bishops, college presidents, distinguished preachers, educational leaders, and influential missionaries.

H. B. Trimble, *Dean.*

## Divinity School of Duke University Durham, North Carolina

Throughout one hundred years of educational history, Trinity College and Duke University have had closest association with the religious interests of the nation. The Divinity School was the first professional school to be established in the organization of the new university.

Since the establishment of the Divinity School in 1926, more than six hundred alumni have become pastors, teachers, missionaries, and chaplains. At the present time, one-sixth of the alumni are serving as chaplains.

Through the program of combining academic instruction with practical experience, the Divinity School renders a unique service in training preachers and other religious workers. All students who receive financial assistance are required to serve in rural Methodist churches during the summer vacation. During the past fifteen years, more than 6,500 persons have joined the church by profession of faith through the evangelistic work of Divinity School students.

Duke University Chapel

Paul N. Garber, *Dean.*

### Drew Theological Seminary
### Madison, New Jersey

The nation's need is the church's opportunity—Drew's every effort today is directed toward the preparation of capable ministers for field and parish, for strenuous service in war and for effective rebuilding in peace. Fully accelerated programs —the three-year B.D. course within two calendar years, by continuous attendance; new students accepted this year in September and January, and, from V-12 colleges, in October and March. Many opportunities for self-help.

Drew Theological Seminary

Arlo Ayres Brown, LL.D.,
*President*

Lynn Harold Hough, J.U.D.,
*Dean*

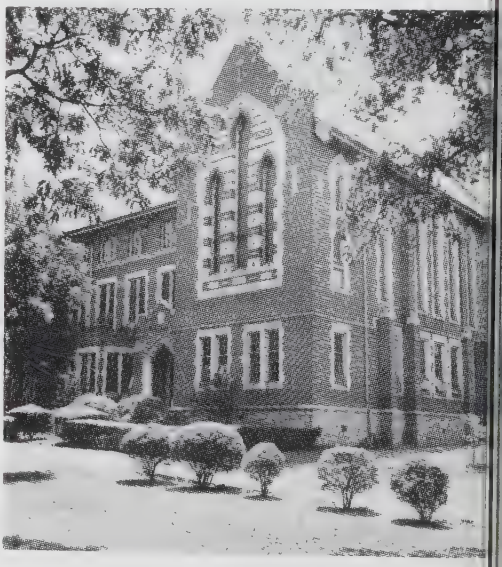
### Gammon Theological Seminary
### Atlanta, Georgia

Gammon Theological Seminary will open in September to admit the sixty-first class of entering students.

The first class of students that gathered on the Clark University campus in 1883 numbered seventeen regular students and two "corresponding students." Since that time over 2,000 students have enrolled at Gammon, 921 have graduated, 298 have earned the Bachelor of Divinity degree. Sixty-two per cent of our graduates are in the Methodist ministry. One-fourth of all our Negro ministers in the Central Jurisdiction are Gammon men.

Seven full-time professors offer the usual standard courses required in a theological seminary.

Willis J. King, *President.*



Thirkield Hall
Gammon Theological Seminary

### Garrett Biblical Institute
### Evanston, Illinois

Final plans for the opening of Garrett Biblical Institute were completed in 1854. Its first building was ready for occupancy on the opening day, January 1, 1855, and three faculty members were present to greet the four first students to enroll on that New Year's Day.

During the ninety intervening years the school has been in continuous operation.

The close relationship between Garrett and Northwestern has inured to the benefit of its students. In 1934 The Chicago Training School moved to Evanston and established itself as the woman's department of the Institute.

The enrollment for the school year 1942-43 was 55 women and 415 men. These came from forty states and three foreign countries, representing all together 246 colleges, universities and seminaries.

Since the school operates on the quarter system, its program was already tailor-made for the accelerated schedule of today.

*During the year 1944 Garrett Biblical Institute plans to celebrate its ninetieth anniversary of service to the Church.*

HORACE G. SMITH, *President.*

GARRETT TOWER
GARRETT BIBLICAL INSTITUTE

### The Iliff School of Theology Denver, Colorado

The Iliff School of Theology, founded fifty years ago under the leadership of Bishop Henry White Warren, has followed his statement of purpose, said at the laying of the cornerstone:

"The Iliff School of Theology has been founded to promote progress in Doctrine and Experience. In doctrine it fears no criticism, courts always an advance, for God's thoughts are yet as high above ours as are the heavens above the earth."

Iliff confers the degrees Master of Theology and Doctor of Theology upon qualified candidates. Twenty-eight of the school's more recent graduates are serving as chaplains. And her graduates are serving churches all over the nation, particularly throughout the western areas of the church.

HARRY T. MORRIS, *President.*

INTERIOR OF CHAPEL, THE ILIFF SCHOOL OF THEOLO

PART OF GROUP IN ATTENDANCE AT MINISTERS' WEEK, S.M.U. SCHOOL OF THEOLOGY, 1943

## Southern Methodist University School of Theology

### Dallas, Texas

Most church-related seminaries today do not think of their task merely in terms of a classroom with lectures and examinations and a few clinical excursions. A school of theology has a very definite responsibility in its area to all the active ministers within the denomination and to laymen who may desire special training for service. In its general program it also seeks to promote unity of thought and spirit among Protestant churches.

The Seminary at Southern Methodist University has an enrollment of 237 for the current school year. More than 700 ministers from various denominations shared the Ministers' Week Program in January. Books from the Circulating Library are being used by the ministers of every Conference in the South Central Jurisdiction. The faculty has given liberally of its time in Pastors' Schools, Bible Institutes, Youth Conferences and in the Teacher Training program.

EUGENE B. HAWK, *Dean.*

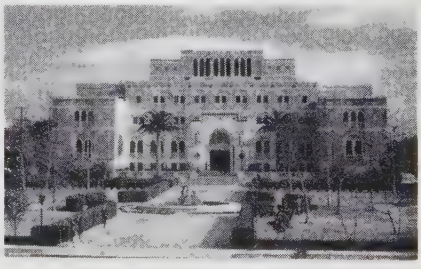
## The Graduate School of Religion The University of Southern California

### Los Angeles, California

The school is on a definite graduate level with the advantages and opportunities peculiar to an integrally interrelated organization of a great university in a metropolitan area which provides for student church work, and many laboratories for observation and experimentation.

Four degrees are offered: two professional, Master of Theology and Doctor of Theology; and two research, Master of Arts and Doctor of Philosophy. All degrees are supervised in accordance with all-university practices.

A faculty-student clinic helps to discover the student's personality needs and academic needs. The emphasis is upon the exploratory faith rooted in the Hebraic-Christian tradition, interpreted in contemporary theistic terms, appreciative of the hierarchy of values involved in Christian personality fulfillment in all its dimensions.



MEMORIAL LIBRARY
UNIVERSITY OF SOUTHERN CALIFORNIA

ROBERT J. TAYLOR, *Dean.*

## Westminster Theological Seminary

### Westminster, Maryland

Westminster Theological Seminary, founded in 1882, was operated for fifty-seven years as the only theological seminary of the former Methodist Protestant Church. Upon the reunion of Methodism it became one of the recognized graduate schools of theology of the united Church. It is accredited by the American Association of Theological Schools and approved by the University Senate of The Methodist Church.

Located in Westminster, Maryland, its seven-acre campus adjoins that of Western Maryland College. Within eight miles is situated the home of Robert Strawbridge, generally recognized as the cradle of American Methodism.

WESTMINSTER THEOLOGICAL SEMINARY

The Seminary offers courses for the thorough training of ministers and other Christian workers and leading to the degrees of S.T.B. and S.T.M.

LESTER A. WELLIVER, *President.*

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## Yale School of Alcohol Studies

"To give a thorough grounding in all the problems of alcohol—not merely the teaching of the physiologic effects of alcohol" is the expressed purpose of the School of Alcohol Studies which was conducted at Yale University during the summer of 1943. The statement of purpose continues:

"While the latter subject will receive due attention emphasis will be placed on the social factors which foster insobriety and on the social factors which may be utilized in its prevention."

The curriculum of the school included courses in physiological aspects of the problem; alcohol and traffic; personality; constitution and alcohol; statistics of the alcohol problem; social measures in the prevention of insobriety; religion and the prevention and treatment of alcoholism.

Twenty fellowships were awarded to representatives of Protestant groups two of which were assigned to members of The Methodist Church: Mr. Fred P. Barnett and Reverend Frederick W. Smith. Doctor Ernest H. Cherrington, Secretary of the Board of Temperance of The Methodist Church, is on the Advisory Board of the School. Doctor E. M. Jellinek is the School's Director.

# The Selective Service Status of Ministerial Candidates

GOODRICH C. WHITE *

Selective service regulations and directives (as this statement is written in late August, 1943) continue to provide for the automatic exemption from training and service of duly ordained ministers and of students preparing for the ministry in theological or divinity schools which were recognized for more than one year prior to September 16, 1940.

There has been recent modification of the provisions for the deferment (not exemption), on an occupational basis, of college students looking toward theological study and entrance into the ministry—students usually referred to as pre-theological or pre-ministerial students. Such students are grouped with pre-medical, pre-dental, pre-veterinary, and pre-osteopathic students. The present provision is that a pre-theological student (as in the case of other pre-professional students) should be considered for occupational deferment if he is a full-time student in good standing in a recognized college or university, and if (1) the college in which he is studying certifies that he will complete his pre-professional work within twenty-four months from the date of certification and (2) it is certified by a recognized theological school that he is accepted for admission and will be admitted on completion of his pre-professional work.

Essentially, this provision puts pre-theological students on the same basis as candidates for other major professions for whom special classification is provided. After admission to the theological school, the provisions for exemption already cited apply to the student and he thus occupies a status distinct from that of any other professional student.

Most theological schools have heretofore required the bachelor's degree for admission. The bachelor's degree can be attained in advance of admission to the theological school if a student is able to enter college at seventeen and pursue his studies continuously for three years under the "accelerated programs" now offered by most colleges. By the time such a student reaches his eighteenth birthday he should be within twenty-four months of his degree, since the continuous or "accelerated" program provides, usually, for the completion of three academic years in two calendar years. The student, however, who does not enter college until he is eighteen or thereabouts

* President, Emory University.

would have difficulty in completing the usual requirements for admission to a school of theology within the twenty-four months specified. To meet this situation, many theological schools are modifying their entrance requirements in accordance with recommendations of a committee representing the Federal Council of the Churches of Christ and the American Association of Theological Schools. These recommendations are that properly qualified men be accepted on completion of *three* academic years of college work. Such men, however, should be required to complete work for the A.B. degree during their theological school course; and it is further recommended that the B.D. degree not be granted without the completion of the work for the A.B. degree or its equivalent. It is urged, too, that these recommendations be recognized as designed to meet a wartime emergency and that they should cease to be effective at the conclusion of the emergency.

Under the accelerated program, then, and with entrance requirements of the theological schools thus modified, a student may enter college at eighteen, complete three *academic* years of college work within the twenty-four calendar months following his admission, be admitted to the school of theology, within the next three years complete requirements both for his A.B. degree and for his B.D. degree, and emerge with both degrees at the end of five calendar years.

The navy has recently announced a program of pre-theological and theological training under the Navy College Training Program (V-12). Only men who are already enrolled in the V-12 program are eligible to apply for admission to the pre-theological program, except in the case of college graduates or juniors and seniors in college. Civilian students who have not completed two years of college work must be accepted for the basic Navy V-12 program and then apply for the special pre-theological program. No applicant will be admitted to pre-theological or theological training who has not received the endorsement of his Church. This Navy Training Program for pre-theological and theological students provides for the completion of four academic years of college work and three academic years of work in the school of theology, during which time the student will be on active duty status, will receive the pay, allowances, etc., of an Apprentice Seaman and, in addition, be provided with board, room, tuition, books, and uniform. Those accepted for this program will be assigned to colleges and schools of theology participating in the Navy (Accelerated) College Training Program.

It should be added that apparently the quotas for this pre-theological and theological training program of the Navy will be small.

And a final note to the student or prospective student: if these general statements are not clear, if they do not seem to fit your case, or if you wish further details, write to the Director of Admissions or to the Dean of the College or School of Theology in which you are interested. If you wish further information about the Navy Training Program for pre-theological and theological students, make inquiry of the nearest Office of Naval Officer Procurement.

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"The abolition of domestic slavery is the greatest object of desire in these colonies, where it was unhappily introduced in their infant state." Thomas Jefferson.

# Methodist Student Movement Serving Men in the Armed Forces on College Campuses

H. D. Bollinger *

"The Church follows its students." This is the policy of The Methodist Church through the agency and program of the Methodist Student Movement. The Church is serving the men and women who are in the armed forces on college campuses through the Directors of Religious Life of Methodist Colleges and the Wesley Foundations at state and independent colleges and universities. During the month of June, the Department of Student Work of the Board of Education made a survey of the work being done. One hundred seven of the Wesley Foundations and Methodist college student centers of the Methodist Student Movement replied to the questionnaire. The material was summarized and presented to a Seminar at Garrett Biblical Institute, during the summer session, by Mrs. Allison Hopkinson. Mrs. Hopkinson is director of student activities at Miami University Wesley Foundation, Oxford, Ohio. This material was placed in the hands of professional leaders for evaluation and availability to religious leaders throughout the church.

The Seminar at Garrett was held for professional religious workers on campuses, to make a study of campus Christian leadership in wartime. Among the lecturers who appeared before the Seminar were Dr. Alden Kelley, Chairman of the University Commission of the Council of Church Boards of Education and National Secretary of Student Work of the Episcopal Church; Mr. Edwin Espy, National Secretary of the Student Young Men's Christian Association; Dr. A. L. Sachar, National Director of the Hillel Foundations of the Jewish faith and Chaplain Arthur Hopkinson, who was, for six years, pastor-director of the Wesley Foundation at Amherst, Massachusetts. The Seminar was led by Dr. Thornton Merriam, Chairman of the University Board of Religion of Northwestern University, assisted by H. D. Bollinger.

The questionnaire revealed that most of the Wesley Foundations and other Methodist student centers are very much "on the job" in their ministry to student trainees and that the military and naval authorities are co-operative. Most of the student centers have taken a religious census, a large percentage of pastors, special workers and adult counsellors are giving definite time to the uniformed personnel, and churches, Wesley Foundations and student centers are being generously used. There are twenty-one War Emergency Councils, seventeen Councils of existing religious agencies augmented by local Ministerial Associations, and many others in the process of organization. Local War Emergency Councils are patterned after the national War Emergency Council which represents the co-operative efforts of Protestant churches working together in a program of student religious work in wartime. The National War Emergency Council and at least twenty-nine local units also have their inter-faith working relationships with Catholic and Jewish groups as well as with such agencies as the United Service Organization.

* Secretary, Department of Student Work, Board of Education of The Methodist Church.

Publicity methods of reaching the trainees are diversified. The student Foundations at the University of Chicago furnish maps showing the location of churches and student centers. Printed cards, blotters and posters outline programs. The Wesley Foundation at Purdue publishes "The Navy Friend" and the University of Nebraska provides a similar news sheet for trainees. Handbooks, similar to Freshman handbooks, are being made available. Notices of church services are placed in service men's newspapers, while posters and typewritten notices are placed in bulletin boards in barracks, U.S.O. reading rooms, campus bulletin boards, etc.

Regular morning worship services seem to be fairly well attended by student trainees. Some churches are able to have soldiers or sailors in choirs, as ushers, and otherwise participating in normal church life. In a number of instances, choirs for special services were provided by service men and in at least one instance, the summer music for union services was provided by a cadet chorus.

The Wesley Foundation at the University of North Carolina has Sunday breakfasts for trainees; Ohio State has Sunday afternoon Hobby Sessions with opportunity for expression in the fields of photography, sketching, music, and drama; the University of Iowa has all-campus hymn sings assisted by the University orchestra; while the Wesley Foundation at Harvard University, where the chaplains' school and other units are located, has a fellowship period following the morning worship service, during which official members, the student council and pastors get acquainted with men in uniform.

Service to the trainees is not confined to the Sunday program. Traditional in the Methodist Student Movement is the idea of a seven-day-a-week program of religious activity. This has brought forth a great variety of ministries, of which the following are examples:

Week-end parties, especially to points of interest, at the University of California at Los Angeles;

An organ recital and sing on Saturday night—the University of North Carolina;

An inter-faith song-fest and forum bi-weekly during the summer—University of Minnesota; and

Church Family Suppers—Northwestern University.

In all instances, there seems to be a seven-day-a-week open house in lounges provided in churches and student centers.

There are multiplied miscellaneous services being rendered by churches at campuses and by the regularly organized Wesley Foundation and Methodist Student Councils. The Wesley Foundation at Murray State Teachers College, Kentucky, gives gifts to those who have been active in the church while on the campus and are about to be sent elsewhere; at Albion College, Michigan, the church sees to it that as soon as a Methodist student trainee arrives, he is welcome in a Methodist home—the University of California does the same thing through an inter-faith committee; in several instances, committees are finding rooms for guests of the trainees and homes for their families.

In some cases, student trainees, under a most limited time schedule, have been integrated into regular student religious programs. The Wesley Foundation at the Univer-

sity of Alabama has one representative from each barracks or dormitory on the Student Council. Others work on commissions and committees, helping to set up parties, arrange worship services and participate in community projects with the students, thereby gaining new experience and more Christian attitudes. At the University of Pennsylvania, a War Religious Committee of the Student Council was formed to discover the interests and needs of the people in uniform and to build a program to meet these needs.

One of the outstanding features of the church's ministry to the student trainees is personal service rendered by pastors, directors of religious life and special workers among students. In most cases, they rotate as civilian chaplains, holding services on the campus and providing counselling service. These men and women minister to the personnel in hospitals, distributing Bibles and other devotional literature. They write to parents and pastors of those who sign the Service Register and one pastor takes a picture of all trainees attending the morning worship service and furnishes each one with a print to send home. Another provides picture post cards of the church and urges trainees to write home, saying they attended church. All campus religious leaders are doing all they can to render distinctive Christian service and almost without exception they are writing letters of welcome and making personal visits to trainees who came to the campus. The director of the Wesley Foundation at Yale, realizing the strategic position held by the instructors of those in uniform, has received thirty of the instructors into his church as affiliate members.

Although it would be generally admitted that the strenuous program of student trainees greatly restricts normal religious activities, it can be truthfully said that our Church, through local units of the Methodist Student Movement, is following its students who are now in the armed forces on the college campuses. Trainees seem to be more responsive when treated as normal youth on college campuses. The new and diversified program that is necessary to meet their needs is being provided. Pastors in local churches can greatly assist if they will send information concerning student trainees from local churches to the pastors and special workers at the campus.

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Four theological schools in Chicago, namely, the University of Chicago Divinity School, the Chicago Theological Seminary, Meadville Theological School, and The Disciples Divinity House recently combined their faculties in an organization to be known as the Federated Theological Faculty of the University of Chicago. *School and Society* in a recent article hails this step as "a notable movement toward Protestant unity."

Two honorary degrees have been conferred upon Dr. E. C. McLeod, president of Wiley College (Marshall, Texas). On May 25, the degree of Doctor of Divinity was conferred on him by Gammon Theological Seminary (Atlanta, Ga.) and the degree of Doctor of Laws was conferred by Claflin College (Orangeburg, S. C.) of which he is a member of the class of 1917.

# Introducing Our New College Presidents

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## HURST R. ANDERSON
### Centenary Junior College
### Hackettstown, New Jersey

Mr. Hurst R. Anderson, newly elected president of Centenary Junior College, Hackettstown, New Jersey, is a native of Ohio and both

HURST ROBINS ANDERSON

he and his wife graduated from Ohio Wesleyan University in 1926. Both are children of Methodist ministers.

After graduating from Ohio Wesleyan University, President Anderson served his alma mater as alumni and enrollment secretary. He became an instructor in English in Allegheny College in 1929, and later became assistant professor, associate professor, professor and registrar and administrative co-ordinator successively. While at Allegheny he took courses and received a Master's degree from Northwestern University and took further courses at the University of Chicago. In 1940 he received a travelling fellowship from the General Education Board of the Rockefeller Foundation and made an extensive study of a large number of colleges and universities.

He succeeds Doctor Robert J. Trevorrow, deceased.

## O. A. BARTLEY
### Wesley Junior College
### Dover, Delaware

The Reverend O. A. Bartley, who became president of Wesley Junior College, Dover, Delaware, on February 1, 1943, was born in Crisfield, Maryland, attended public schools in Virginia and was a

O. A. BARTLEY

student in Randolph-Macon College at Ashland, Virginia. He received his A.B. and M.A. degrees

at the University of Delaware. He is a member of Phi Kappa Phi and Chi Beta Phi, honorary societes.

After beginning his career as a teacher in Virginia, Mr. Bartley entered the ministry and has served pastorates in Virginia, Maryland and Delaware.

He has taught in ministerial training schools for several summers. While in Newark he taught economics at the University of Delaware and was assistant secretary of the Peninsula Conference.

## JAMES A. COLSTON

### Bethune-Cookman College
### Daytona Beach, Florida

The mantle, so ably worn by Doctor Mary McLeod Bethune,

James A. Colston

during thirty-eight years of pioneering and building, has fallen upon the shoulders of James A. Colston, newly elected president of Bethune-Cookman College, Daytona Beach, Florida, who, incidentally, is one of the youngest college presidents in Methodism.

Mr. Colston holds the Bachelor of Science degree from Morehouse College, Atlanta, Georgia, and the Master of Arts degree from Atlanta University. He comes to his present position with a distinguished record of educational service to his credit. He surrenders a position in Macon, Georgia, as director of Ballard School, an institution promoted by the American Missionary Association, but prior to his service there he had been an instructor in the E. P. Johnson School of Atlanta, and principal of Rigby Junior High School, Ormond, Florida.

For two summers he served as consultant in the Summer School Work Shop in Atlanta University. One summer recently he was Director of the Extension Division of the Hampton Institute Summer School conducted in Jacksonville, Florida. In both Florida and Georgia he is recognized as a leader in all forms of educational endeavor.

His wife, the former Miss Wilhelmina White, is a graduate of Bethune-Cookman College.

## HAROLD G. COOKE

### McMurry College
### Abilene, Texas

Doctor Harold G. Cooke, who, on January 1, 1943, came to the presidency of McMurry College, Abilene, Texas, is a native of South Dakota. His family moved to Texas when he was young, however, and he was reared near Beaumont.

Licensed to preach at fourteen he enrolled as a ministerial student in Southwestern University, Georgetown, Texas, a year later and was graduated in 1911. Following studies with a private law firm, he

was admitted to the bar in 1912 and practiced law until he was accepted on trial by the Texas Conference in 1913.

For a number of years Doctor

HAROLD G. COOKE

Cooke has been well known as a pastor and has served some of the larger churches in the Texas Conference, the East Oklahoma Conference, the Arizona Conference, and the Memphis Conference. Perhaps his greatest claim to fame lies in the financial leadership he has given to his church.

Doctor Cooke has done graduate study at Southern Methodist University and at the University of Chicago. He holds a Doctor of Divinity degree from Southern Methodist University and while serving a pastorate in the city of Dallas taught courses on Urban Church Administration in the School of Theology at S.M.U.

He succeeds Doctor Frank L. Turner, resigned.

## VICTOR P. HENRY

### Lindsey Wilson Junior College Columbia, Kentucky

Reverend Victor P. Henry, a member of the Louisville Annual Conference, was elected last November to the presidency of Lindsey Wilson Junior College, Columbia, Kentucky, to fill the vacancy caused by the death of President A. P. White.

The Reverend Mr. Henry, in addition to administering the affairs of the institution, has continued to serve as District Superintendent of the Columbia District.

Mr. Henry is an alumnus of Western State Teachers College, Murray, Kentucky, and of Emory University. He has studied languages and tropical medicine in

VICTOR P. HENRY

Europe. He was for seven years a missionary in Africa and Cuba and over a period of years has served several of the better pas-

torates in the Louisville Conference.

Already his administration at Lindsey Wilson has been marked by increased enrollment, a balanced budget, and the successful launching of a financial campaign.

## JOHN RICHIE SCHULTZ

### Allegheny College
### Meadville, Pennsylvania

Doctor John Richie Schultz, elected this spring as the fourteenth president of Allegheny College, will

John Richie Schultz

be inaugurated at exercises to be held on October 16 at the Meadville, Pennsylvania, school.

A member of the Allegheny faculty for twenty-five years and dean of men since 1930, Doctor Schultz had become acting president last fall after Doctor William Pearson Tolley resigned to accept leadership of Syracuse University.

A native of Canton, Missouri, Doctor Schultz was graduated from Culver-Stockton College in 1905. He received his Master's degree in arts from Yale in 1909 and his Doctor of Philosophy degree from Yale in 1917. He was an instructor in English at Yale for five years before coming to Allegheny.

For many summers Doctor Schultz was an administrator with the famous Redpath Chautauqua. He is the author of several books in the field of American literature and is an authority on American dialects. He has done frequent research in this country and England on the subject.

## HUGH C. STUNTZ

### Scarritt College
### Nashville, Tennessee

Doctor Hugh C. Stuntz, a son of Bishop Homer C. Stuntz, was born in India, where his parents were

Hugh C. Stuntz

serving as missionaries. His boyhood was spent in the Philippine Islands.

Doctor Stuntz completed his undergraduate work in 1914 at Wesleyan University, Middletown, Connecticut, and entered the Graduate School of Cornell University. Later he transferred to Garrett Biblical Institute, from which he received his theological degree in 1920. Further graduate study at Union Theological Seminary and Columbia University, New York, have given him the Master's degree. His honorary degree, Doctor of Divinity, was bestowed upon him by Garrett Biblical Institute in 1939.

For the past twenty years Doctor Stuntz has directed the program of Christian education under The Methodist Church in Spanish South America. Residence in Chile, Bolivia, Argentina and Uruguay has given him wide opportunities for observation and study. He is the author of more than a dozen training texts in Spanish and at one time he and Mrs. Stuntz were for a period of months in charge of a missionary college at La Paz, Bolivia. Doctor Stuntz and his family returned to the United States in August, 1939, and established their residence in Gainesville, Florida. Since 1940 he has been vice-president of Scarritt College.

He succeeds Doctor J. L. Cuninggim, retired.

## LESTER A. WELLIVER

### Westminster Theological Seminary

### Westminster, Maryland

With the background of a rich and varied experience as pastor and church administrator, Doctor Lester A. Welliver has become the sixth president of Westminster Theological Seminary (Westminster, Maryland). A native of Hazleton, Pennsylvania, he secured his preliminary education in the public schools in that city. He received his A.B. degree from Dickinson College in 1918, graduating with Phi Beta Kappa honors. Dickinson likewise conferred upon him subsequently the degrees of M.A. and D.D. He graduated from Drew Theological Seminary in 1922, receiving the B.D. degree. He served as a chaplain in the first World War.

Doctor Welliver, who is a member of the Central Pennsylvania Conference, served for six years as

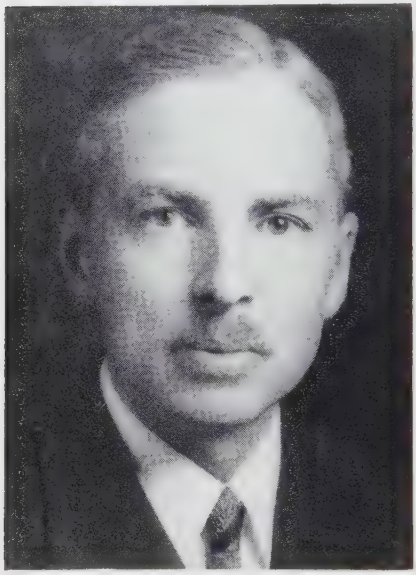
Lester A. Welliver

Superintendent of the Harrisburg District and more recently was pastor of Pine Street Church in Williamsport. He is a member of the Board of Education of The Methodist Church, was in the General Conference of 1940 and represents the denomination in the Federal Council of Churches of Christ in America.

He succeeds Doctor C. E. Forlines, retired.

## PHILIP S. WATTERS
### Drew Seminary for Young Women
### Carmel, New York

Reverend Philip S. Watters was born in a Methodist parsonage. His father was Reverend Philip Melanchthon Watters of the New York Conference, one-time president of Gammon Theological Seminary in Atlanta.



PHILIP S. WATTERS *

Mr. Watters was educated in the public high schools in New York State and took his Bachelor's degree at Princeton University, where he was valedictorian of the class of 1910. While at Princeton he was active in musical organizations and in debating, literary and religious activities.

In 1913 Mr. Watters was graduated from Drew Theological Seminary and in 1918 he received the Master of Arts degree in Education at New York University.

Mr. Watters' pastorates have included Madison, New Jersey, where he also taught at Drew Theological Seminary, and Plainfield, New Jersey. He comes to his new task from a pastorate of more than thirteen years at Memorial Church, White Plains. His special interests have been worship and music. He has been chairman of the Commission on Worship of the Methodist Episcopal Church, secretary of the Committee on Worship of the Federal Council of Churches and president of the Hymn Society of America.

* Photo by Morse.

## DONALD RUDOLPH YOUELL
### Hiwassee College
### Madisonville, Tennessee

In its new president, Donald Rudolph Youell, Hiwassee College has

DONALD R. YOUELL

one of its own alumni at the helm. Mr. Youell, who is a native of Virginia, graduated from Big Stone Gap High School in 1922. Three

years later he entered Hiwassee and graduated in 1927. He did his senior college work at Emory and Henry College, taking the B.S. degree in 1929.

That fall he returned to Hiwassee as director of athletics and has been an increasingly important figure in the college organization ever since. In 1936 he became dean of the institution and in 1942, president.

Summer study led to an M.A. degree from George Peabody College for Teachers in 1941.

In 1930 Mr. Youell was married to Miss Alberta Geraldine Jenkins, of Madisonville, Tennessee. They have one child, Donald Rudolph, Jr.

He succeeds President Thomas A. Frick, resigned.

## KARL E. DOWNS

### Samuel Huston College
### Austin, Texas

Born in a Methodist parsonage in Texas thirty-one years ago, and holding a B.A. degree from the college he now heads, Mr. Karl E. Downs brings to his new position an intimate knowledge of the area, the people, and the institution he is to serve. He couples with those qualifications, however, extensive graduate study and a wide range of valuable experience.

After finishing his college work at Samuel Huston in 1933 he went to Gammon for his S.T.M. degree and thence to Boston and later to the University of Southern California for additional graduate work.

He is a former vice-president of the National Conference of Methodist Youth and was a delegate to the World Conference of Christian Youth at Amsterdam in 1939 and to the European United Methodist Conference in Copenhagen.

He served for a time as assistant pastor of a Detroit church and for five years has been pastor of Scott Church in Pasadena, California. His pastorate there has been marked by the full payment of a large church debt, a three hundred per cent increase in membership, and the launching of some very significant recreational and community service programs.

Mr. Downs is author of a recent book, "Meet the Negro," and of a book not yet off the press, "A Pilgrimage with Mr. Jim Crow."

## ROBERT O. McCLURE

### Ohio Northern University
### Ada, Ohio

Doctor Robert O. McClure, who succeeds Doctor Robert Williams, recently resigned, to the presidency of Ohio Northern University (Ada, Ohio), comes from a number of years of service as a member of the University Board of Trustees. This gives him a close acquaintance with the program and problems of the institution he now heads. Born in Henderson County, Kentucky, Doctor McClure attended and graduated from Asbury College and did graduate work at Northwestern University and Garrett Biblical Institute. He has traveled extensively abroad, was a chaplain in World War I, and is no stranger to the college presidency, having served for five years immediately after the war as president of Belle City College, Lake Charles, Louisiana.

He holds the degrees of A.B., M.A., B.D., and LL.D. Among the appointments which Doctor McClure has served as a minister are the following: District Superintendent, Athens, Ohio, District; District Superintendent, Chillicothe District; pastor, Epworth Church, Toledo; pastor of First Church, Newark; District Superintendent, Lima District.

## J. W. SHARP

### Young Harris College
### Young Harris, Georgia

President J. W. Sharp, recently called to the presidency of Young Harris College, is the third member of his family to serve the college in that capacity. His father served Young Harris College as president for a quarter of a century; and his mother finished the year as president after her husband's death in 1930.

Practically all of Doctor Sharp's adult life has been devoted to the service of Young Harris. After his graduation from Emory University, he returned to Young Harris to teach language. After further preparation at Columbia University, the University of Georgia, and the University of Grenoble, he continued at Young Harris as head of the Department of History and Government. From that place, he succeeded to the presidency of the college in June, 1942.

The choice of Doctor Sharp as president was particularly pleasing to the friends of the school because they feel that he is more intimately acquainted with the problems and the purpose of Young Harris College than is any other living man.

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In first column space on its education page the New York Times of September 5, carried a lengthy story concerning the Institute of American History and Civilization which is being held at Willamette University (Salem, Ore.), September 20 to October 23. The Portland Oregonian is joining with Willamette in sponsoring the Institute as an educational feature helping to commemorate the days of the old Oregon Trail.

The program is designed to create intelligent patriotism through a broad knowledge of American history and of the part our country has played in the development of a cutural civilization.

Doctor William Warren Sweet, professor of History at the University of Chicago, will be a guest professor and platform hours will feature Governor Earl Snell; Mr. Leslie Scott, state treasurer of Oregon; Mr. E. Palmer Hoyt, editor of The Oregonian and director of War Information in Washington; Judge George Rossman; Bishop Bruce Baxter, former president of Willamette; and various members of the Willamette University faculty.

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The first annual report of the Nashville School of Social Work which opened for the first time in September, 1942, shows a total student body of seventy-eight. Sixteen states were represented in the student group, with some students coming from as far away as Iowa, Texas, and New York. Fifty-one undergraduate colleges were represented, twelve of the institutions of The Methodist Church.

The Nashville School of Social Work is operated in cooperation with Vanderbilt, Peabody and Scarritt and offers work only on the graduate level. Miss Lora Lee Pederson, formerly on the faculty of Scarritt College, is the acting director of the Institution.

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"Cherish the spirit of our people and keep alive their attention. Be not too severe upon their errors, but reclaim them by enlightening them. If once they become inattentive to public affairs, you and I, and courts, and assemblies, judges and governors, all shall become wolves. It seems to be the law of our general nature, in spite of individual exceptions." Thomas Jefferson.

THE DEPARTMENT OF

# The Methodist Student Movement

TRAINING COURSE FOR CAMPUS RELIGIOUS WORKERS

The above is a class conducted in campus Christian leadership at Garrett Biblical Institute, during the summer session, 1943. This class was one of three conducted by the Department of Student Work of the Division of Educational Institutions of the Board of Education in connection with Garrett Biblical Institute, Emory University, and University of Southern California, Los Angeles.

In the class at Garrett, thirty-five students were enrolled. They came from nineteen states, representing thirty-one colleges and universities. One hundred and ten years of professional experience in Wesley Foundation and professional student work in other student centers were represented in the class. Most of the students were Methodist, but there were persons in the class of the Presbyterian, Lutheran and Episcopal churches. The class was taught by H. D. Bollinger, Secretary of the Department of Student Work.

In addition to the above class, Mr. Bollinger assisted Dr. Thornton Merriam in the conduct of a class "Training for Student Religious Work in Wartime."

## The Methodist Student Movement and the Crusade for a New World Order

It is now generally known throughout Methodism that the bishops of the Church have decided to mobilize and deliver the strength and volume of Methodist sentiment in behalf of those ethical principles and attitudes which will produce the right kind of peace in what is known as "The Crusade for a New World Order." Every agency of The Methodist Church is cooperating in this highly significant enterprise.

The National Methodist Student Commission met at McMurray College, Jacksonville, Illinois, August 29-September 4, to draw up its objectives. Its recommendations will be made available to student centers representing 200,000 Methodist

*(Continued on page 32)*

## Colleges Report Financial Progress

Within recent months a number of Methodist colleges have been the recipients of liberal gifts or have met with gratifying success in the prosecution of large financial campaigns. A few of these are summarized below:

On April 15 of this year, Miss Irminda Banning, a retired school teacher of Oklahoma City, gave to Oklahoma City University sixteen pieces of real estate and income-producing property within the city. The annual income from this property amounts to more than $20,000 per year, which as a scholarship endowment, to which purpose the gift was directed, easily makes the property worth a half million dollars to the University.

While the inspiration of that generous donation was still fresh and strong a sweeping debt-reduction campaign was launched. On August 2 a Victory Luncheon celebrated its successful completion. The three hundred thousand dollar goal had been reached and passed with a margin of six per cent. In less than four months Oklahoma City University's debt has been cleared and its endowment increased by a half million dollars.

It has not been many years since Lon Morris College (Jacksonville, Texas) was struggling under a debt of $70,000 and was handicapped by a physical plant that had been allowed to fall into a bad state of disrepair. Continued efforts over a period of years had, by the beginning of the past summer, reduced the debt to less than thirty thousand dollars. Then it was that New London (Texas) Methodist Church entered upon a program of renovating the college plant. Almost simultaneously, too, a conference-wide debt removal campaign was launched. Under the hands of carpenters and painters the campus is now fast becoming a place of dignity and beauty and as this is written the campaign, which received the active support of the Bishop and his Cabinet and of the Conference Board of Education, has come to a most satisfactory close. It thus becomes apparent that Lon Morris College is entering upon a new and better day.

From other campuses come reports that are equally as encouraging. LaGrange College (LaGrange, Georgia) has recently received some large gifts; Evansville College (Evansville, Indiana) is off to a very promising start on a local campaign for $200,000; Lambuth College (Jackson, Tennessee) has succeeded in carrying to a successful close a campaign which frees the institution from a debt which has embarrassed it since shortly after it first opened for students in 1924; and McMurry College (Abilene, Texas) is making an excellent beginning on a campaign for $1,750,000.

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## Wesleyan Honors Madame Chiang, First Lady of China

On June 26 Madame Chiang Kai-shek, First Lady of China, returned

to Wesleyan College, Macon, Georgia, for a brief visit to the scenes she loved as a child and as a young college student.

At an impressive convocation, Dr. N. C. McPherson, Jr., president of Wesleyan, bestowed upon Madame Chiang and also upon her two sisters in absentia, Madame H. H. Kung and Madame Sun Yat Sen, the honorary degree of Doctor of Laws. Alumnae, benefactors, trustees, faculty, and students of Wesleyan filled the historic chapel and the Main Building on College Street and overflowed into the street outside.

Madame Chiang, in a brief impromptu message, spoke "from her heart" of her affection and esteem for her friends of the college and the south, and recalled by name some of the faculty and officials who had meant much to her and her sisters. She told of the work her sisters, both graduates of Wesleyan, are doing for China today.

A Macon minister who was in the audience said of Madame Chiang: "She represents the distinguished success of the missionary enterprise and symbolizes the supreme value of Christian education."

The August issue of The Wesleyan Alumnae Magazine is a special issue with pictures and stories about Madame Chiang and her visit to Wesleyan. The laymen of South Georgia have announced a scholarship honoring Madame Chiang at Wesleyan for a Chinese girl whom she shall choose. Classmates at Wesleyan of Madame Kung and Madame Sun are giving Wesleyan scholarships in their honor also.

Mrs. W. N. Ainsworth, widow of Bishop Ainsworth, who was president of Wesleyan when the Soong sisters were students there, placed the degree hood on Madame Chiang's head.

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### Northwestern Gets $100,000 Luther Estate Bequest

A bequest conservatively estimated at $100,000 will go to Northwestern University (Evanston, Ill.) from the estate of Clarence J. Luther, vice-president of the State Bank and Trust Company of Evanston, who died May 30.

The will provides that the net estate, after the payment of certain bequests and annuities, shall be used by Northwestern University to establish an endowment fund to be known as "The Luther Scholarship Fund," the income from which will be used by the University "in making scholarship awards in accordance with its usual standards."

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The importance of theological training is recognized by the Army and Navy, why not by church membership?

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### Public Relations

*(Continued from page 9)*

Typical of comments from college presidents and others in evaluation of the public relations program as carried out thus far are the following:

"It has been a lesson in practical cooperation."

"It has served to demonstrate a need and to create within the colleges themselves an urge for better public relations programs."

"It has aided in getting our institutions before prospective college students."

"It has helped to put heart into smaller institutions."

# Newsy Odds and Ends

MAUD M. TURPIN

Wiley College (Marshall, Texas) has on its campus a group of young women who identify themselves as the College Women's Army Auxiliary Corps. The organization was formed in November by a former Wileyite and has as its purpose the training of college women in the fundamentals of military regulations in regard to various formations and movements. Some 30 or 40 young women make up the organization.

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A gift of $200,000 from Mr. and Mrs. Charles H. Worcester of Chicago has been made to promote the fine arts program at Lawrence College, (Appleton, Wisconsin). The gift, to be known as the Charles H. and Mary F. S. Worcester Fund, is the largest single check received in the 96-year history of the college.

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So great is the demand for experience and training in war plants that classes in the SMU engineering school are on a 24-hour basis. Persons who are already employed in aviation plants and other industries in and near Dallas attend the refresher courses at 1, 2, and 3 o'clock in the morning as they go to or leave their work.

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Albion College (Albion, Michigan) has received the famous Charles W. Fallass herbarium. This is a gift of the Fallass Estate of Petoskey, Michigan, to the college from which Mr. Fallass graduated in 1873. It contains approximately 10,000 specimens of both flowering plants and ferns mostly from Michigan, though hundreds of specimens have been secured by exchange from other parts of the United States, Canada, Mexico and countries abroad. The Fallass herbarium is a rare and valuable addition to the college's teaching material.

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Dakota Wesleyan University's (Mitchell, S. Dak.) "Friends of the Middle Border" Museum has come into possession of two old volumes which once belonged to Thomas Coke, the first bishop of The Methodist Church. These books entitled "Sacred Literature" bear the date of 1787. They were presented to Thomas Morrell, first American-born minister of The Methodist Church in 1790.

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An interdenominational religious center has been established on the campus of Dickinson College (Carlisle, Penna.) for the use of the army aviation cadets in training there.

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### The Methodist Student Movement and the Crusade for a New World Order

(*Continued from page 29*)

students. Prominent in the plans for student work is complete co-operation in the Crusade. During September, October and November, twenty state planning groups will make provision for the Crusade emphasis in campus and state student programs. During the school year, thirty-two state (and similar region) conferences will be held, at which plans will be devised to reach every campus where Methodist students are organized. Four hundred local campus groups will receive program suggestions through a monthly Bulletin in which emphasis on a New World Order will be central.

# Our Christian Colleges

## Are Best Known by Their Fruits

*A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges or from any friend of Christian education*

Presenting

### The Reverend Harold Eglin Cheyney

**Westminster Theological Seminary, S.T.B. 1933, S.T.M. 1934.**

For sixty years the Westminster Theological Seminary located in Westminster, Maryland, has made a specialty of training men for the pastorates of our churches. Typical of the successful ministers thus trained at Westminster and now serving great churches is Harold Eglin Cheyney, of Newark, New Jersey. Born in Philadelphia of Quaker parentage, he received his A.B. degree from George Washington University. He was graduated from Westminster Theological Seminary in 1933 and in that same year received into the Maryland Conference of the Methodist Protestant Church and ordained elder. In the fall he returned to the Seminary on a teaching fellowship in Christian Sociology and received his S.T.M. in 1934.

He was associate pastor of West Baltimore Methodist Church in 1934. After three years of constructive service in First Methodist Protestant Church, Lynchburg, Virginia, he became pastor of the First Methodist Protestant Church in Newark, New Jersey, now Trinity Methodist Church in the Newark Conference. The youngest man to serve this great Church, he is having a creative pastorate which makes him a worthy successor to men who have left this Church to occupy some of the highest offices in the former Methodist Protestant Church.

The Reverend Mr. Cheyney served a number of years on the Council of Religious Education and on the faculty of the Young People's Institute of the former Maryland Conference. He is now a member of the Board of Education of the Newark Conference, serving on the executive and youth committees of that Board. He was a delegate to the General Conference of 1940. Last year he was president of the Newark Ministerial Union.

His primary interest, experimentally, is in the program of the city church for adolescents. His Seminary thesis was "The Intermediate Boy, The Church's Problem and Opportunity." He is using his Methodist Youth Fellowship to make the Church a social as well as a spiritual center in an effort to meet the problem of youth delinquency in the city.

While a student at Westminster he met Evelyn L. Lau on the adjacent Western Maryland College campus. They were later married in Baker Chapel.